789 because of unlucky portents, they also ask the pi-mu to perform magic to find out where the enemy has buried the bone so as to destroy the wicked plot. In brief, the Lolo use magic to fight magic, and the battle of magic coincides with and parallels the battle of weapons.

[775] 784 At the time of death, according to Lolo belief, a man's soul runs away from this world to another. Like many other primitive people, they regard death as an important juncture and crisis in life. During this turning-point, their emotions are not only tense but also complicated. During the burial ceremony are expressed on the one hand the respect and love for the dead and on the other hand a sense of fear that comes as a reaction to the decaying human body.

Practically all the people in the world have similar funeral rites attended by close relatives. When a member of the Lolo family breathes his last, not only the whole family mourns together, but all his relatives, neighbors, friends, and slaves come to offer condolences by presenting gifts of oxen, wine, and various other items. Then they wash the corpse, arrange his hair, dress him in new clothes and ornaments, and assemble for a round of crying and mourning, after which they kill oxen or sheep to feast and drink together.

[787] The Lolo practice cremation. The entire corpse is burned after a person has been dead a day or two, or longer, the period to be determined by the pi-mu who selects the lucky date. They make a coarse wooden chair with two long boards on either side and a wooden plank across the middle — altogether nine pieces of wood for a man and seven pieces for a woman. The fully dressed corpse is then [100] placed on the wooden chair to be carried outside the house by four white Lolo slaves. Another slave in the front leads with a saddled horse and walks directly to the cremation ground to signify that the soul is departing on horseback. The place for burning the corpse is usually on a mountain at the back of the house. They spade a square piece of level ground, plant wooden stakes at the four corners, and on the forks above the stakes lay four horizontal pieces of wood as a scaffolding. Above it is placed a square plaited sieve of bamboo, on which is laid the wooden chair with the corpse. For the cremation, torches are lighted simultaneously on all four sides. When the flames rise, the Lolo outside the house immediately kill an ox with a big knife and beat the sheep to death with wooden poles in preparation for sacrificial offerings and a feast for the living.

[767 564] People who specialize in burning corpses are usually old and poor white Lolo, as most people are unwilling to take up this job.